Interesting, Informative, And Indicative

A View From Above Time

°°°

What is informative and indicative is how some individuals, both anonymous and otherwise, spend so much time and effort in their attempts to publicly denigrate a particular person they seem to have an apparent obsession with or whom they apparently hate probably due to an adherence to or belief in some political cause or ideology. What is common to and usually the genesis of such efforts is the belief or the prejudice that DM=AL. That is, that a certain Mr Myatt (DM) is at the very least the original 'Anton Long' (AL) and thus the founder of and the inspiration behind 'the order of nine angles', aka the ONA/O9A.

Informative, as in the relevant examples of the anonymous persons behind recent attempts to prove that DM=AL and thus (a) as in a recent case, that a 1974 provincial newspaper article is 'the smoking gun', the proof, required; {1} and (b) in another recent case, that fictional texts such as 'Diablerie' and/or 'Bealuwes Gast' {2} are *the*, or at least *a* 'smoking gun'; with what is common to both recent cases, and indeed to former attempts to prove that DM=AL, such as the ones involving a claim regarding similarity of writing styles, {3} is the apparent belief, by proponents of the DM=AL equation, that all or most of those who publicly state that DM≠AL are either Mr Myatt himself using pseudonyms or are part of some 'sinister' conspiracy by a few diehard neo-nazis or O9A followers.

What is indicative, is that the perspective of all current and past DM detractors is ineluctably that of those *in Time* whereas DM's life and especially his post-2012 writings are, to unbiased informed observers, those of someone who having lived both *in Time* and *against Time* transitioned to be *above Time*, according to how those terms were described by Savitri Devi in chapter three of her 1950s book *The Lightning And The Sun*, {4} with those *in Time* pursing selfish, egoistic, aims and akin to "a blind force of destructive Nature"; those *against Time* who "far too late or ... a little too soon" try to the establish a "tangible order of justice (*Ram raj*) on this earth"; and those *above Time*,

> "who live, here and now, in eternity; who (directly at least) have no part to play in the downward rush of history towards disintegration and death, but who behold it from above—as one beholds, from a strong and safe bridge, the irresistible rush of a waterfall into the abyss—and who have repudiated the law of violence which is the law of Time.
>
> Of such men, most live a very special life, away from the world; a life of which the whole inner discipline, spiritual, moral and physical, is systematically devised to keep them in constant union with the great Reality beyond Time ... "

Those three categories, as someone wrote citing numerous sources omitted in the following quotation,

"explain much about Myatt's adult life. A man who began as someone *in Time*: from the age of sixteen a neo-nazi street activist and thug who served two terms of imprisonment for violence; who on a number of occasions was the bodyguard of Colin Jordan, one of the founders of the World Union of National Socialists; who was convicted of leading a gang of thieves and who was part of Column 88, a para-military neo-nazi group.

Then, some twenty-five or so years later, he became someone *against Time*, a 'Theoretician Of Terror' who was alleged to be the author of a document which provided a detailed step-by-step guide for terrorist insurrection with advice on assassination targets, rationale for bombing and sabotage campaigns, and rules of engagement [...] Someone who in 1998 converted to Islam and before and after the 9/11 attacks publicly supported bin Laden and the Taliban and travelled in the Muslim world supporting Jihad. A copy of Myatt's *The Significance of the Taliban for the Muslim Ummah* was found among the possessions of Osama bin Laden after his killing by US Navy Seals in the Abbottabad compound in 2011 and which copy is now in the CIA archives.

Then, just over ten years later in 2009, a man *above Time* who, rejecting all extremism, political or religious, developed and disseminated the compassionate, non-violent, philosophy of pathei-mathos and who certainly fits what Savitri Devi wrote about such men: that the fallen world can never understand them." {5}

What is interesting, at least from such an *against Time* supra-egoistic (aka Aeonic) perspective, is the revealing, if we assume for the moment that DM was the original (1970s and 1980s) AL, that he is an example of someone who seeking Lapis Philosophicus {6} by means of a modern anodos (ἄνοδος) - the Seven Fold Way (7FW) which he apparently devised - is now living and has lived for some years as might be expected in a person who after decades has discovered what they, perhaps at first unconsciously and later consciously, sought or were internally seeking. As AL wrote in 2012:

> "[T]he enigmatic truth is that those who have found lapis philosophicus – whatever path they took on their journey, whatever their prior views, beliefs, assumptions, ideas, praxis – live in a similar manner and have acquired the same weltanschauung. An enigmatic weltanschauung that needs no descriptive name and cannot, in its simple fundamentality, be communicated, let alone taught, to those who either have no natural intimation/intuition of it (for or from whatever reason) or who lack an inner changing (wrought via pathei mathos) of a sufficiency necessary to propel them beyond the illusion of conflicting opposites and thus beyond the deceptions of their known and their unknown (their hidden, inner) egoist.
>
> There is thus no magick; no one true Way; no one true praxis; no one true system; no one 'genuine' Order/organization/group. There is no secret knowledge – no secrets, no mysteries – to be revealed, to others. No chain of authority. As there can be no disciples since there is no mastery. No individual or individuals to be lauded. No longer any need to pontificate about, or even inform others about, the journey, about what has been seen, experienced, found, along the way.
>
> There is only lapis philosophicus and its individual discovery. There are only those, on their own individual journeyings, journeying in their own way in their own species of Time, and who may or may not arrive at their planned destination." {7}

Thus, even if the basic assumption, belief or claim, by the many *in Time* who over several decades have proclaimed that DM=AL is correct, then it could be, and internally (esoterically) has been, argued that Myatt is an example not of the efficacy of his 7FW as first publicly described in the typescripts collected and circulated in 1989 CE under the title *Naos, A Practical Guide To Modern Magick* {8} but of how difficult and genuinely elitist that particular modern anados was and is, requiring as it does decades of one's life, and breaking and deterring or diverting away from the goal, as it also obviously does, all but a select few individuals. Furthermore, that singular 7FW also reveals how the person is changed by the experiences,

and why another such modern esoteric Way has been evolved, refined, by a few others who, following the 7FW to the stage of at least Internal Adept, have removed those unnecessary aspects of it which those few considered gave birth to a Frankensteinian monster; that is, to what has become known as ONA 2.0 which itself birthed ONA 3.0 {9}{10}.

As those few wrote in a short missive published in 2023,

> "Is an esoteric philosophy which appears to have no morality, no ethical boundaries, and no one in authority to declaim what is not acceptable, in some way culpable for despicable, dishonourable, deeds which some self-declared adherents do or propagate in its name?
>
> This is the dilemma we faced before deciding to develop our own Hebdomian Way after some years of following an example of that type of authority-less philosophy, for while we understood it did have ethical boundaries, which we endeavoured to explain in a fourteen page tract published in October 2021, they were so well hidden by a 'Labyrinthos Mythologicus' that only one or two individuals per decade discovered them." {11}

Thus, we arrive at a particular albeit a currently unpopular and disputable bipolar conclusion. Which is (α) that *if* DM was AL and did found the original ONA (ONA1.0) *then* his experiential life and philosophical search has led him to the enigmatic truth of Lapis Philosophicus and a life-style (and post-2012 writings) embodying it, and (ω) that *if* DM was not AL *then* his experiential life and philosophical search has led him to the enigmatic truth of Lapis Philosophicus and a life-style (and post-2012 writings) embodying it.

A disputable conclusion because in this matter of DM and AL, those *in Time* pursuing as they do selfish, egoistic, aims some of which aims derive either from adhering to or believing in some political cause or from an arrogant certainty (the hubris) that they have discovered an important 'truth' that they must communicate to the world, will steadfastly if not zealously believe that Myatt's post-2012 life-style and post-2012 writings are deceptions by an unrepentant neo-nazi and satanist. {12}

Yet such a belief or claim, made by the many *in Time*, is only to be expected and is Aeonically irrelevant since, as some dissenters wrote,

> "[I]t is our possibly heretical contention that [David] Myatt will be remembered as a modern antinomian and as a 'man above Time' long after his allegationists are dead and long after current nation-States and most if not all of their institutions have collapsed; as nation-States and their institutions and impersonal chains-of-command are, according to our esoteric understanding, fated to do given how they are built on and seek to enforce belief in certain causal abstractions, denotata, which embody by their nature (their physis) a dialectic, a conflict, of opposites and the temporal *idées fixes* of particular temporal nation-States." {13}

Rufus Malisius et al
May 2026 CE
Second Edition

°°°

Citations

(URL's valid as of May 2026 CE)

{1} The claim regarding that 1974 interview is analysed in *A Conspiracy Theorist Speaks*, 2026, https://egnatiusseverin.wordpress.com/wp-content/uploads/2026/05/a-conspiracy-theorist-by-any-other-name.pdf

{2} qv. (a) *Of Bealuwes Gast And Other Phantasmagoria*, 2026, https://archive.org/download/of-bealuwes-gast-and-other-phantasmagoria/Of%20Bealuwes%20Gast%20And%20Other%20Phantasmagoria.pdf and (b) *Diablerie and Bealuwes Gast*, 2014, https://archive.org/download/diablerie-and-bealuwes-gast/Diablerie-and-Bealuwes-Gast.pdf

{3} The matter is explained in *Author Profiling In The Case Of David Myatt And Anton Long*, included in *David Myatt: Philosophy, Peregrinations, Allegation*s, https://archive.org/download/dm-compilation-dec22/dm-compilation-dec22.pdf

{4} A 2019 edition of the book was published by Wewelsburg Archives and is available at: https://archive.org/download/the-lightning-and-the-sun-wewelsburg-archives/The%20Lightning%20and%20the%20Sun%20%28Wewelsburg%20Archives%29.pdf

{5} *Myatt, Savitri Devi, And Those Above Time*, https://archive.org/download/myatt-devi-above-time/myatt-devi-above-time.pdf

{6} qv. Appendix One.

{7} *The Enigmatic Truth*, 2012, https://lapisphilosophicus.wordpress.com/esoterikos-final-words/

{8} A facsimile of *Naos* is available as a 43Mb pdf at https://archive.org/download/naos-practical-guide-to-modern-magick/naos-practical-guide-to-modern-magick.pdf

{9} *From ONA 1.0 To ONA 3.0*, https://archive.org/download/from-ona-1-to-ona-3/From_ONA_1_To_ONA_3.pdf

{10} Appendix Three provides an overview of the reasons why a new anodos, a new way to discover Lapis Philosophicus, was devised.

{11} The missive is reproduced in Appendix Two below. The new Hebdomian Way is described in the text at https://archive.org/download/hebdomian-way-rs/hebdomian-way-rs.pdf

{12} One such claim of deception was made in a 2025 thesis, and is examined in detail in *The Early And The Later Myatt: A Study In Temerous Claims*, https://archive.org/download/the-early-and-later-david-myatt/the-early-and-later-david-myatt.pdf

{13} *Concerning Three Particular Allegations*, 2026, https://archive.org/download/concerning-three-particular-allegations-second-edition/Concerning_Three_Particular_Allegations_Second_Edition.pdf

°°°

Image credit: Leaving, a painting by Richard Moult

Appendix One

Lapis Philosophicus

As a term Lapis Philosophicus means the "jewel of the alchemist", since the term Philosophicus means an alchemist and not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means "jewel" and not "stone". For Hermetic tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in The Histories, Book II, 44, wrote, in reference to "the

sacred Temple of Heracles", ἡ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος.

The term was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons, ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὤμοσαν χρήσεσθαι πάντες. οἱ δ’ ἐννέα ἄρχοντες ὀμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὀμνύουσι. Athenian Constitution, 7.1

Also, as noted in *English–Greek Dictionary: A Vocabulary of the Attic Language* by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910, the term λίθος describes a jewel, as in Plato: ὧν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω. Phaedo 110 δ-ε

Appendix Two

A Moral Dilemma?

Is an esoteric philosophy which appears to have no morality, no ethical boundaries, and no one in authority to declaim what is not acceptable, in some way culpable for despicable, dishonourable, deeds which some self-declared adherents do or propagate in its name?

This is the dilemma we faced before deciding to develop our own Hebdomian Way after some years of following an example of that type of authority-less philosophy, for while we understood it did have ethical boundaries, which we endeavoured to explain in a fourteen page tract published in October 2021, they were so well hidden by a ‘Labyrinthos Mythologicus’ that only one or two individuals per decade discovered them.

The glib answer in regard to such culpability, used by some stalwarts of that esoteric philosophy, is that no, it is not responsible and cannot be held responsible citing as proof its anarchic nature. To us, this seemed disingenuous and against those ethical boundaries which only a few in over four decades had discovered.

Can something anarchic in nature open to various interpretations and misinterpretations – and thus to the whims of individuals – serve as a means to wisdom? We did not believe so and thus developed our own esotericism. As we wrote:

> [The] Hebdomian Way returns to the primary hermetic source since the essence of that Way is changing the individual through pathei-mathos – πάθει μάθος, the personal learning or discovery resulting from practical experiences and challenges – with everything external or internal to this considered as unnecessary, unhelpful, and distractive. {1}

Thus, it is our conclusion that that authority-less esoteric philosophy should be considered as defunct by those who by hermetic or other means seek Lapis Philosophicus; for even though it did preserve some ancient esoteric traditions and developed some new useful ones such as The Star Game {2} its moral defects render it unsuitable as a modern practical guide to Lapis Philosophicus.

The Seven Oxonians
February 2023

ooo

{1} *Abandoning The O9A*, https://sevenoxonians.wordpress.com/wp-content/uploads/2023/03/abandoning-the-o9a-v3.pdf
{2} Refer to (a) *Noesis And The Star Game* and (b) *The Noetic Star Game*, in *Abandoning The O9A* (pp.19-25).

Appendix Three

A Question About O.N.A Iterations

Question: Regarding the division of ONA in recent articles, e.g. the *After Anton Long* substack one. {1} Are they [ONA 1.0, ONA 2.0, ONA 3.0] now all defunct, e.g. in real life and if so how and by who?

Tau Sigma Omicron: A good and relevant question with our answer only our answer based on our experience and knowledge. Defunct, according to our criteria, since The Hebdomian Way {2} returns to the essence of a hermetic anodos (ἄνοδος) which is the individual or partnership quest for and discovery of Lapis Philosophicus, {3} with The Hebdomian Way "a modern hermetic ἐπιστήμη, épistémé: a means to change the φύσις, physis - the character/nature/perception - of an individual by practical means involving a seeking or quest," {4} and a means, an individual or partnership quest, which does not involve any personal interference with the external world for whatever reason or reasons, esoteric or exoteric.

Hence why the following eight aspects, some associated with ONA 1.0 and all associated with ONA 2.0, were and are considered unnecessary or irrelevant or detrimental to that hermetic quest:

1. The principle of 'the authority of individual judgment'.
2. The japes, deceptions, and the trickery presenced by Anton Long's Labyrinthos Mythologicus.
3. Occult rituals and ceremonies in general, and all types of sorcery.
4. Insight Roles.
5. The causal abstractions and dialectic involved in supporting or using for whatever reason political forms such as National Socialism.
6. Satanism, however defined or presenced.
7. The complexity of Anton Long's labyrinthine esoteric philosophy.
8. The goal of seeking to presence a New Aeon and to change what-is - such as society or societies - by any means including but not limited to means which are or which can classified as political, religious, ideological, social, mythological or Occult.

It was and is our view that while the original 'Anton Long' through ONA 1.0 and through aspects of ONA 2.0 revived the essence of ancient hermeticism, of alchemy, and the Greco-Roman pagan ethos, thus discarding the Qabalah and restoring the septenary system, he nevertheless 'overstepped the mark' through the eight aspects enumerated above, resulting in how and into what ONA 1.0 was developed by him and subsequently by others. Hence our appellation of ONA 2.0 as a 'Frankensteinian monster'. Which development occurred when the exclusively private and individual, the personal, guidance of the early ONA 1.0 was abandoned in favour of using the new-fangled impersonal Internet to distribute ONA 1.0 and later MSS, bolster recruitment, and encourage individuals (including anonymous ones) to form their own nexion, cell, or chapter, of a supra-personal 'ONA'.

It is our considered opinion that The Hebdomian Way, while retaining a few aspects of the private, personal praxis of ONA 1.0 - such as a noetic version of The Star Game {5} and the Hebdomadary {6} spending three months living alone in a wilderness area - is a modern and effective way to discover Lapis Philosophicus whereas the various iterations of the ONA are not.

Tau Sigma Omicron
JD 2461168

°°°

{1} https://sinisterstudies.substack.com/p/after-anton-long

Regarding ONA 1.0, ONA 2.0, and ONA 3.0 see also *From ONA 1.0 To ONA 3.0*, https://archive.org/download/from-ona-1-to-ona-3/From_ONA_1_To_ONA_3.pdf

{2} *The Hebdomian Way*, https://sevenoxonians.wordpress.com/wp-content/uploads/2024/10/hebdom_second.pdf

{3} As noted in recent several texts,

> Lapis Philosophicus refers to that which is sought by means of an individual hermetic (esoteric, alchemical) quest: which is Wisdom, whereby Wisdom is meant a balanced, rational, personal judgement and a particular knowledge of a paganus kind concerning livings beings, human nature, Nature, the Cosmic Order (κόσμος) and our connexion to such manifestations of the μονάς.
>
> As a term Lapis Philosophicus means the "jewel of the alchemist", since the term Philosophicus means an alchemist and not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means "jewel" and not "stone".
>
> For Hermetic tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in The Histories, Book II, 44, wrote, in reference to "the sacred Temple of Heracles", ἡ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος.
>
> It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons, ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὤμοσαν χρήσεσθαι πάντες. οἱ δ’ ἐννέα ἄρχοντες ὀμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὀμνύουσι. Athenian Constitution, 7.1
>
> Also, as noted in *English–Greek Dictionary: A Vocabulary of the Attic Language* by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910, the term λίθος describes a jewel, as in Plato: ὧν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω. Phaedo 110 δ-ε

{4} *The Sevenfold Seeking And Noesis Of The Hebdomian Way*, 2022. Chapter IV (pp.14-28), *Abandoning The Order Of Nine Angles*, https://archive.org/download/abandoning-the-o9a/abandoning-the-o9a-v3.pdf

{5} The noetic Star Game is described in parts II and III of *The Sevenfold Seeking And Noesis Of The Hebdomian Way* section of *The Hebdomian Way*, https://sevenoxonians.wordpress.com/wp-content/uploads/2024/10/hebdom_second.pdf

{6} The term Hebdomadary in the context of The Hebdomian Way refers to the individual who is undertaking an esoteric journey or quest (ἄνοδος) for Lapis Philosophicus by means of following the path that is The Hebdomian Way.

This item is in the Public Domain